

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPÚTÁNÁ.

Received up to 31st October, 1883.

POLITICAL.

The *Almora Akhbār*, of the 22nd October, states that

Circulation,  
98 copies.

Payment of an annual  
subsidy to the Amír of  
Kábul.

Russian journalists hold different views  
in regard to the Afghán policy of  
the British Government. One of them

condemns the aid tendered to the Amír as unwise on the ground that it will increase his strength. Another expresses surprise that, while Russia takes a tribute from the Amír of Bokhárá, the British Government pays a subsidy to the Amír of Kábul. Another says that the British Government makes gifts of money and arms to the Amír in order to show Russia that Afghánistán is an integral portion of the British empire. If such gifts are considered necessary by Government, we do not object to them, but it should satisfy itself that the object with which it helps the Amír is secured. If the object is to enable him to prevent the Russian army from advancing towards India, Government should see that the money is devoted to the purposes for which it is given. But it should be observed that we have been assisting the Afgháns with money and arms since the time of Lord Auckland, but have they done anything for us in return, or has our Afghán policy



ever had the least effect on Russian progress in Central Asia. The money expended on the Kábul wars and subsidies to the Amirs could have been turned to a better account. On the one hand, the Amirs take money from us, and, on the other, they maintain secret friendship with Russia. Afgháns are a most selfish and ungrateful people and undeserving of any aid. In spite of all the favours we had bestowed on them, they were ungrateful and cruel enough to massacre our Kábul embassy, although the embassy had been sent with their consent. We hope the Government of India will fully satisfy itself as to the loyalty of Abdu-l-Rahmán, otherwise the subsidy paid to him will be only so much money thrown away. The money could be more usefully employed in enlisting new troops or bettering the condition of the people.

Circulation,  
200 copies

The *Mashir-i-Qaisar* (Lucknow), of the 30th October, states that Aiyúb Khán has again come to the front. There is no doubt that the king of Persia deeply sympathizes with him. There is reason to think that the principal object of the Persian Mission to Kábul is no other than to induce Abdu-l-Rahmán to give a portion of his kingdom to Aiyúb Khán. Of course it is inconceivable that the Amir will accept the proposal of the king; but what wonder if the Mission has been sent at the instigation of the Russian Government, and in case of refusal by the Amir, the Persian and Russian Governments lend Aiyúb Khán aid and incite him to invade Afghánistán. In our opinion, as Aiyúb Khán has shown himself to be a good general, the Government of India would do well to make him the Commander-in-Chief of the British Army in this country.

Circulation,  
500 copies.

The *Aftab-i-Panjáb* (Lahore), of the 24th October, Kashmir and the Civil and Military Gazette, adverting to an article published in the Civil and Military Gazette condemning the administration in Kashmir, remarks that the Gazette has gratuitously indulged in a general indictment against the State, but has not mentioned what particular



fortes of oppression and tyranny prevail there. The *Gazette* is accustomed to find fault with Native States from evil motives. If Kashmir officers occasionally commit illegal proceedings, do not such things occur in British India? If the lower classes of people in Kashmir live from hand to mouth, is the condition of those classes under British rule any better?

#### GENERAL ADMINISTRATION.

The *Islām* (Meerut), of the 26th October, publishes an article communicated by one Abd-ul-Ghaffar from Tilhar, Shāhjahānpur.

Circulation,  
330 copies.

Measures for improving  
the condition of agricul-  
tural classes.

The writer makes the following proposals for the improvement of the condition of the agricultural classes:—In the first place, five acres per one hundred acres of land in each mahāl should be reserved as a pasture, which should be exempt from payment of revenue, and which the zamindār should not have the power to cultivate without the permission of the Collector. The cultivators of the mahāl should be allowed to graze their cattle and to take wood from it *gratis* for agricultural purposes. The Collector may allow the landowner to cut wood from the pasture and to sell it, provided he expends the proceeds on the construction of wells or other works useful to cultivation. Moreover, the Collector may ask the landowner to bring a pasture under the plough and to set apart another tract of land equal in area as a pasture. This periodical change of pastures recommends itself on the ground that the land by remaining uncultivated for some time will regain its power. To encourage the planting of trees, Government has already exempted groves from the payment of revenue, but it is to be regretted that Government has not yet recognized the pressing need for pasture lands. Secondly, all classes of the people should have free liberty to graze their cattle in Government forests *gratis*. In the same way there should be no restriction in regard to the use of the grass that grows by the side of roads. Thirdly, a new section should be added to Act I. of 1871 to the effect that cultivators

measured  
22/10/04



will make necessary arrangements for the protection of their crops, situated near roads, against the intrusion of cattle. If any one fails to do this, and cattle, passing by the road, enter his fields and injure the crops, the cattle should not be seized. *Fourthly*, land-owners and mahájans should be encouraged to establish agricultural banks as joint stock companies, which should lend money to cultivators at moderate rates of interest.

Circulation,  
250 copies.

The *Mittra Vilás* (Lahore) of the 22nd October, publishes a letter from a correspondent. The Calcutta Exhibition and the Panjáb Native Chiefs writer states that the editor has not been well advised in finding fault with the Native Chiefs of the Panjáb for their intention not to pay a visit to the Calcutta Exhibition. By refusing to accept the invitation of the Government of India to attend the Exhibition they have shown that they are not flatterers like other Native Chiefs, but that they properly understand their interests. The question is—What benefit can Native Chiefs derive from a visit to the Exhibition? They could no doubt see many useful machines and others things there, but it is simply absurd to think that they would introduce such machines in their States. The majority of the Chiefs who go to Calcutta will regard the Exhibition as a mere place of amusement, drive in the streets of that city in pomp, and uselessly spend their money in attending theatres, visiting European prostitutes, and making large purchases from merchants! There is another thing to be considered. When a Native Chief invites the Viceroy or any other Government officer to his State on any occasion, he treats him as a guest, showing full hospitality and making every arrangement for his comfort. But look at the conduct of the Government of India. When it invites Native Chiefs to attend a darbar or on other occasions, it shows no hospitality to them. They have to make their own arrangements and pay all their expenses from their pockets even in British territory! To say nothing of other expenses, those Chiefs who go to Calcutta will have to pay



exorbitant house rent. Hence the editor will perceive that the Native Chiefs of the Panjáb who have declined the invitation of Government to attend the Exhibition are really not fools as he imagines them to be.

The *Oudh Akhbār* (Lucknow), of the 25th October, expresses regret at the rumour that few Native Chiefs of the Panjáb intend to attend the Calcutta Exhibition, urges upon them the importance of paying a visit to the Exhibition, and remarks that they need not unnecessarily spend large sums of money on such occasions in the display of pomp.

Circulation,  
610 copies.

A correspondent of the *Akhbār-i-Ām* (Lahore), of the 27th October, states that a book, called the *Bhūgol Hastāmalak*, which is a combination of history and geography, was written by Rājā Shiva Prasād, C.S.I., many years ago. The Government of the North-Western Provinces has purchased the right of printing of the book. The book has been printed several times at the Government Press, and it is used as a text-book in Government schools. Hence it will be perceived that it is, so to speak, a Government book to all intents and purposes. Surely the Government of India regards the Mahārājā of Kashmir as a loyal and friendly ally. But the author has made the most stupid and unjust strictures in the book in question about the Mahārājā. It is surprising that the Local Government has hitherto taken no notice of the matter, and the Mahārājā, too, has been silent. The following remarks are to be found in the book about Kashmir:—"Kashmir is a paradise, but it may be said to be in the possession of demons, because the people are exposed to great tyranny and oppression at the hand of the Mahārājā. He realizes one half of the produce from cultivators as rent, and also purchases the other half from them, but still they are not free from further extortion. Prostitutes have to pay half of their income to him as a tax. He has

Circulation,  
1,800 copies.



placed guards at the passes to prevent his oppressed subjects from abandoning his kingdom and seeking shelter elsewhere. There is no less than 50 per cent. alloy in his silver coins. His subjects would have killed him long ago, but he has cunningly led them to believe that if they commit any serious offence, they will be punished by the British Government. He cannot be called an independent ruler, inasmuch as he pays a tribute, consisting of shawls, horses, &c., to the Government of India every year, &c., &c." Is this the way in which a great and loyal Chief like the Máharájá of Kashmir should be described in a Government book? Does such a book deserve to be printed at the Government expense and used as a text-book in schools? In commenting on the above article the editor expresses surprise at the strictures made about Kashmir in the book, and observes that it is difficult to say whether Rájá Shiva Prasád or the Government of the North-Western Provinces is responsible for them. Evidently the strictures, which are false, seditious, and unjustifiable, are quite out of place in a book used as a text-book in Government schools.

Circulation,  
295 copies.

The *Aligarh Institute Gazette*, of the 20th October, publishes a notice in which Surgeon-Major Fitzgerald, Civil Surgeon of Aligarh, informs the public that the sadar dispensary at Aligarh is not intended only for the benefit of the city, but for that of the whole district, and calls upon native gentlemen and officers to find out patients suffering from diseases which can be cured only by surgical operations, and to send them to him for treatment. He has also given a list of such diseases in the notice. Referring to the above notice, the *Institute Gazette*, in its issue of the 23rd idem, remarks that Dr. Fitzgerald is a perfect godsend to Aligarh. Few Civil Surgeons evince such deep sympathy with the poor. Dr. Fitzgerald not only treats poor patients with care, but also feeds them if they are utterly destitute, and sometimes even gives them money in order to enable them to



return to their homes. The editor hopes that the native nobility and gentry of the district will give a warm response to his appeal and send patients, who are in need of surgical operations, to him, making necessary arrangements for their journey to Aligarh if they cannot afford to pay their travelling expenses.

A correspondent of the *Dabdaba-i-Qaisari* (Bareilly), of the 27th October, urges that the vagrancy law should be introduced throughout the country to check the increase of thieves and professional beggars, and advises well-to-do classes of persons to establish large factories as joint stock companies. (The *Nasim-i-Agra*, of the 23rd October, also endeavours to point out the need for the introduction of the vagrancy law.)

Circulation,  
200 copies.

Waiting-rooms in court-houses for assessors, witnesses, &c.

The *Nasim-i-Agra*, of the 23rd October, urges that benches should be placed in the verandah of each court-house in order that assessors, witnesses, and other persons who have occasion to go to court may sit on them until the arrival of the Judge, and that one room in each court-house should be reserved as a waiting-room for the higher classes of men among them. At present they have to sit on the ground in the premises of the court-house in the open, and are thus exposed to the inclemencies of the weather.

Circulation,  
325 copies.

Summonses and subpoenas to be written also in Hindi.

A correspondent of the *Brāhman* (Cawnpore), for October, is glad to state that the Local Government has issued a circular to the District Officers enquiring whether it is necessary that summonses and subpoenas, issued by courts of law, should be also written in Hindi, and if so, whether Devanāgarī or Kaithī character should be adopted. The writer argues that Devanāgarī character should be adopted, Kaithī character being as bad as Persian character.

Circulation,  
400 copies.



Circulation,  
250 copies.

The *Bharatendu* (Brindaban), for October, referring to the religious quarrels that have broken out between Hindús and Muhammádans at Agra, Káshipur, Nagána, Brindaban, Shelapur, &c., remarks that Muhammadans are always the aggressors in such quarrels. There seems to be no reason why they should object to Hindú fairs being held during the Muharram. Government should act with firmness on such occasions and allow full liberty to both classes. It should be remembered that, though such quarrels are generally not attended by serious consequences, the news spreads like wildfire in these days of railway, telegraph, and newspapers, reviving animosity between the two classes throughout the country.

The same paper congratulates natives on the approaching advent of His Royal Highness the Duke of Connaught, and hopes that during the two years that he will remain in this country he will become fully acquainted with the ill-treatment of the children of the soil by Anglo-Indians.

Duke of Connaught's  
appointment to the Meerut  
Command.

Circulation,  
450 copies.

The *Koh-i-Núr* (Lahore) publishes a long article, communicated by a correspondent, in its issues of the 24th and 27th October. The writer condemns the custom among Musalmáns and Christians of killing kine for their flesh as mischievous and injurious to the welfare of the people. Apart from the religious prejudices of the Hindús, the animals in question are most useful. Oxen are largely used for agricultural purposes, and agriculture is *par excellence* the chief industry of this country. The milk of kine is very nutritious. As their milk has lately become dear owing to their wholesale slaughter, the physique of natives has been greatly affected. The rising generation of natives is not so physically strong as was the one that is passing out. The animals in question benefit us even after they are dead: we make our shoes of their leather. It is

Slaughter of kine.



surprising that in return for these benefits Musalmāns and Christians should ungratefully and cruelly slaughter them for the sake of their flesh. Muhammedan and Christian religions allow the use of beef, but do not strictly enjoin it. Moreover, it should be observed that beef in a hot country like India has been pronounced to be positively injurious to health. If Christians and Musalmāns refrained from the killing of kine, they would not only save a most useful class of animals, but would also remove a most fruitful source of discord between them and their Hindū brethren.

MS. No. 132

A correspondent of the *Waḡḡya-i-Ālam* (Ghāzipur), of the 22nd October, writing from Balia, Police, Balia, complains that the fate of the constables under the sub-inspector of police for the civil lines, especially those who know to read and write, is simply deplorable. They have to leave their beds at 4 A.M. in order that they may be able to attend their drill at 6 A.M. They have to wait no less than half an hour on the parade-ground for the sub-inspector. On his arrival he first examines their dress. If any one has his shoes or belt at all dirty, or has not properly put on his turban, the sub-inspector calls him names. The roll being called, the drill commences and lasts one and a half hours. If any one makes the least mistake in going through his drill, he is sentenced to additional drilling for an hour or two, to cleanse fifty guns, or to some other punishment of this kind. If he makes an excuse, he is reported to the Superintendent, who at once largely increases the punishment. The drill being over, the literate constables, who have to work at the Superintendent's office, cook and gulp their food as best they can, in order that they may not be late in attending the office. At 2 P.M. the Superintendent sends lots of papers, almost all of which are marked urgent, for issue of orders. The men manage with great difficulty to draft and issue letters by dusk. If the letters are late in reaching the post-office, the post-master threatens to return them. When the office is

Circulation,  
300 copies.



over, the men hurry home and again cook and take their food as soon as possible, because they have to muster on the parade-ground at 9 p.m., when the roll is called. Then they retire to their beds, but some of them have to serve as watchmen at night, and thus have no rest even during the night. The worst of it is that although the men have to work so hard, they have no hope of promotion.

A correspondent of the same paper urges that when there is a failure of the kharif crop owing to drought, the revenue instalment should be remitted. Obviously cultivators cannot afford to pay the revenue in the event of a failure of a crop. The exaction of the revenue by Government at such a time necessarily throws them on the tender mercies of the village Shylocks. Moreover, artificial means of irrigation, such as canals, wells, &c., should be provided in order that cultivators may not have to depend entirely on the fall of rain for carrying on cultivation.

Circulation,  
250 copies.

The *Panjabi Akhbar* (Lahore), of the 24th October, complains that no satisfactory arrangements have been made for the accommodation of the District School at Lahore. Since the thatched roofs of the house, in which the school was hitherto situated, have fallen in, the school has been broken up and held at several places. Efforts should be made to raise subscriptions to provide the school with a building of its own. The District and the Municipal Committee of Lahore should also contribute to the fund.

#### LEGISLATION.

Circulation,  
1,800 copies.

The *Akhbar-i-Am* (Lahore), of the 27th October, states that the proceedings of the Ilbert Bill-meeting lately held at Darjiling, which is the summer residence of the Lieutenant-Governor of Bengal, who is a well-known opponent of the Bill, clearly show that the opposition of Anglo-Indians to the Government of India has passed all reasonable bounds.

Meeting lately held at Darjiling in opposition to the Ilbert Bill.



and has become quite intolerable. We are not in a position to say how Government views the preaching of sedition by a public organ and how far the *Englishman* is responsible for the present hostile attitude of Anglo-Indians towards Government. It would seem that the rights and privileges bestowed on Anglo-Indians by their countrymen at home have puffed them up with pride and created a very high idea of their importance in their minds. They thus have had the temerity to indulge in most impertinent and abusive terms in regard to Lord Ripon, who is her Majesty's representative in this country. The editor then gives a brief account of the proceedings of the meeting.

The *Rahbar-i-Hind* (Lahore), of the 25th October, is glad to state that Râe Hukam Chand, M. A., while officiating for Mr. Robinson at Lahore, had occasion to hear two criminal suits in which both Europeans and natives were concerned. In one of the two cases a European, who was the accused, insisted on his case being tried by Râe Hukam Chand. Do not these instances show how unreasonable is the clamour kicked up by Europeans and half-castes against the Ilbert Bill? It is beyond the shadow of a doubt that educated natives perform their duties with ability, impartiality, and honesty.

Circulation,  
450 copies.

#### LOCAL AND MISCELLANEOUS.

The *Hindustani* (Lucknow), of the 25th October, welcomes the Lieutenant-Governor to Oudh and avails itself of the opportunity to draw His Honor's attention to some of the more important local complaints. (1) A good water supply is a crying want of the people. The question has long been under the consideration of the Municipal Committee, but unfortunately it has been hanging fire. The committee cannot take the scheme in hand too soon. (2) Lights have been placed at considerable distances on the roads frequented by Europeans, while not a single light is to be seen in the streets and lanes in the Chawk, as if the

Circulation,  
500 copies.



Municipal Committee has no concern with the native tax-payers, who contribute the lion's share of the Municipal income. (3) Some time ago the Municipal Committee metalled some by-lanes, but it has allowed them to fall into disrepair, and they have become worse than even unmetalled by-lanes in consequence. (4) The cleanliness of the town is not properly looked after. Barring the days on which the City Magistrate pays a visit to streets and lanes, the conservancy officials are hardly ever to be seen on duty and are only conspicuous by their absence. The committee has an army of sweepers, but in vain. (5) The octroi duty is levied with undue severity. Even if any one imports a *ser* of *ghi* (butter) or a few *ser*s of grain for his own use, he has to pay the octroi tax for it! (6) The Nazul Funds are a sealed book to us. We do not know in what way those funds are expended.

Circulation,  
450 copies.

The *Koh-i-Nar* (Lahore), of the 24th October, advertizing Late Id riots at Delhi to the late Id riots at Delhi and Bombay and Bombay, remarks that the riots were not of such a serious nature as the statements of Anglo-Indian journals might lead one to imagine. It is notorious that Anglo-Indian editors, acting on the policy "Divide and govern," always publish exaggerated accounts of such religious disputes in order to prevent the growth of friendly feeling between Hindús and Musalmáns. The editor takes both classes of the community to task for quarrelling with each other and thus bringing themselves into trouble.

Circulation,  
300 copies.

The *Lytton Gazette* (Delhi), of the 24th October, gives an account of the late Id riots at Delhi, and praises the police for the tact, temper and energy displayed by them in obviating a serious disturbance of the peace. The editor also remarks that the occasion served to show the usefulness of the telephone. The local officers were communicated with by telephone and appeared on the scene of action in an extremely short time. One Hindú and one Musalmán have been sentenced to



imprisonment for six months, one Hindú and one Musalmán to imprisonment for one year and a fine of Rs. 50, and one Musalmán and five Hindús to imprisonment for one year. Maulvi Muhammad Yáqúb Ali, to whom the kine which were the cause of dispute belonged, has been ordered, under section 107 of the Criminal Procedure Code, to give two securities for Rs. 250 each and to execute a bond for Rs. 500, binding himself to keep the peace for one year. The editor expresses regret that Delhi, which was long free from religious quarrels, has at last proved no exception to the rule, and advises both classes of the community to live in peace as they have hitherto done. The editor hopes that, looking at the general good behaviour of the natives of Delhi, the Commissioner will consider the imprisonment the convicts have already undergone as sufficient and remit the rest of their terms. In the end the editor is sorry to state that some Hindús of Sonipat have instituted a prosecution at Delhi against the Musalmáns of that place for killing a cow on the day of the late I'd inside the town against rule.

The *Bráhma*n (Cawnpore), for October, referring to the  
 A national fund for natives. movement set on foot by the natives of Calcutta for raising a national fund, asks the natives of these provinces to promote the scheme and to raise subscriptions for the fund.

Circulation,  
400 copies.



## LIST OF PAPERS EXAMINED.

NO.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Asbab-i-Hind</i>	Jullundur,	Urdú	Weekly	Barkat Ali	Oct. 27th	Oct. 28th	150 copies.
2	<i>Asbab-i-Panjáb</i>	Lehore	Ditto	Tri-weekly	Díván Bútá Singh,	" 22nd 24th, & 26th.	" 25th, 27th & 29th respectively.	500 "
3	<i>Agrá Akhbár</i>	Agra	Ditto	Weekly	Maulá Bakhsh	" 21st & 28th	" 26th & 31st respectively.	200 "
4	<i>Alman-i-Akhbár</i>	Amrohá	Ditto	Ditto	Abu-l-Hasan	24th	30th	87 "
5	<i>Alman-i-Takab</i>	Saiyidpur,	Ditto	Ditto	Sheo Prasad	" 26th	" 27th	250 "
6	<i>Ain-i-Akhbár</i>	Morádábád	Ditto	Ditto	Diláwar Ali	" 23rd	" 29th	134 "
7	<i>Akhbár-i-'Alam</i>	Meerut	Ditto	Ditto	Muqarrir Husain Khán.	" "	" 26th	100 "
8	<i>Akhbár-i-'Am</i>	Lahore	Ditto	Bi-weekly	Mukund Rám	" 24th & 27th	" 27th & 29th respectively.	1,800 "
9	<i>Akhbár-i-Tamannát,</i>	Lucknow,	Ditto	Weekly	Páran Chand	24th	27th	125 "
10	<i>Alman-i-Akhbár</i>	Delhi	Ditto	Ditto	Fakhru-l-dín	" 23rd	" 27th	84 "
11	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdu-Eng-lish.	Bi-weekly	Guláb Háí	" 23rd & 27th	" 25th & 29th respectively.	295 copies (including 68 copies taken by Govt.)
12	<i>Almorá Akhbár</i>	Almorá	Hindí	Weekly	Sadá Nand	22nd	25th	98 copies.
13	<i>Anjuman-i-Hind</i>	Lucknow,	Urdú	Ditto	Chandan Láí	" 20th & 27th	" 25th & 30th respectively.	141 "
14	<i>Anjuman-i-Panjáb</i>	Lahore	Ditto	Ditto	Núru-l-dín	" 27th	" 30th	425 copies (including 200 copies taken by Govt.)



15	Amroha-i-Akhbar	Lucknow,	Ditto	Ditto	... ..	Tegh Bahadur	25th	...	31st	230 copies.
16	Asadatu-l-Sunnat	Lahore	Ditto	Ditto	...	Muhammad Husain,	For May & June,	...	26th	300
17	Asraf-i-Akhbar	Delhi	Ditto	Ditto	...	Mirza Khan	Oct. 21st	...	28th	130
18	Bharatendu	Brindaban,	Hindi	Hindi	...	Sai Radha Charan...	For Oct.	...	27th	250
19	Bhadr Vilas	Agra	Ditto	Ditto	...	Shagwan Das	Oct. 25th	...	29th	150
20	Brhman	Cawnpore,	Ditto	Ditto	...	Gopi Nath	For Oct.	...	29th	400
21	Dabdu-i-Qasari...	Bareilly	Urdu	Urdu	...	Thakur Prasad	Oct. 27th	...	31st	200
22	Dabdu-i-Sikandar	Rampur	Ditto	Ditto	...	Muhammad Husain,	"	...	31st	450
23	Delhi Punch	Lahore	Ditto	Ditto	...	Fazlu-din	"	...	29th	310
24	Desh Utkarsh	Ditto	Ditto	Ditto	...	Salig Ram	"	...	26th	700
25	Garmukhi Akhbar	Ditto	Garmukhi	Garmukhi	...	Gurmukh Singh	"	...	"	...
26	Habsh-i-Hind	Cawnpore,	Urdu	Urdu	...	Pandit Pratin Narsingh	"	...	"	...
27	Hami-i-Hind	Ditto	Ditto	Ditto	...	Shah Muhammad	"	...	"	550
28	Hindustan	Lucknow,	Ditto	Ditto	...	Nabi	"	...	"	...
29	Indian Punch	Ditto	Ditto	Ditto	...	Ganga Prasad	"	...	28th & 27th	500
30	Islam	Meerut	Ditto	Ditto	...	Sri Krishna	"	...	respectively,	...
31	Jaipur Gazette	Jaipur	Hindf-Urdu,	Hindf-Urdu,	...	Alimu-din	"	...	25th & 30th	350
32	Jalandhar, Ter	Meerut	Urdu	Urdu	...	Mahabir Prasad	"	...	respectively,	...
33	Karnam	Lucknow,	Ditto	Ditto	...	Ganeshi Lal	"	...	29th	330
34	Kashf Patrika	Benares	Hindf-Urdu,	Hindf-Urdu,	...	Muhammad Yaqub,	"	...	27th & 30th	200
					...	Lakshmi Shankar,	"	...	respectively,	...
					...	M.A.	"	...	31st	90
					...		"	...	"	250
					...		"	...	"	300 copies (in-
					...		"	...	"	cluding 501
					...		"	...	"	copies taken
					...		"	...	"	by Govt.)
					...		"	...	"	50 copies.
35	Kashf Punch	Benares	Urdu	Urdu	...	Amjad Husain	"	...	25th	350
36	Kavi Vachan Sudha	Benares	Hindi	Hindi	...	Chintamani Rao	"	...	31st	"
37	Khair Khwah-i-Alam	Delhi	Urdu	Urdu	...	Mir Hasan	"	...	26th	140
38	Khair Khwah-i-Pan-	Gurgaon	Ditto	Ditto	...	Brij Lal	"	...	"	600
	jab.				...					



## List of papers examined—(continued).

NO.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
39	Koh-i-Nar	..	Urdu	Bi-weekly	Munshi Harsukh Rsi.	Oct. 24th & 27th	Oct. 26th & 30th respectively.	450 copies (including 100 copies taken by Govt.)
40	Lama-i-Nar	Jaunpur	Ditto	Weekly	Hafiz Abdullah	21st	29th	72 copies.
41	Lyall Gazette	Meerut	Ditto	Ditto	Ganesh Lal	16th	31st	..
42	Lytton Gazette	Delhi	Ditto	Bi-monthly	Bulsi Dás	24th	26th	300
43	Madr-i-Guzelle	Jodhpur	Hindi-Urdu	Weekly	Gobardhan Dás	22nd	..	100
44	Mashr-i-Qaisar	Lucknow	Urdu	Ditto	Ghulam Muhammad	31st	31st	200
45	Mad-i-Nar	Cawnpore	Ditto	Ditto	Nabi Bakhsh	26th	30th	40
46	Maharu-i-Zindagi	Meerut	Hindi-Urdu	Monthly	Muqarrir Hussain Khan.	For Oct.	28th	823 copies (including 50 copies taken by Govt.)
47	Mir-i-Nemroz	Bijnor	Urdu	Weekly	Muhsu-llah	Oct. 23rd	26th	140 copies.
48	Mitra Vids	Lahore	Hindi	Ditto	Mukund Ram	22nd	25th	250
49	Musid-i-Ain	Agra	Urdu	Tri-monthly	Ahmad Khan	10th	30th	100
50	Naiyar-i-Azim	Moradabad	Ditto	Weekly	Amjad Ali	22nd	..	175
51	Najm-i-Akbar	Etawah	Ditto	Ditto	Rahu-llah Khan	24th	27th	150
52	Najma-i-Hind	Moradabad	Ditto	Ditto	Pratap Krishno	20th	29th	150
53	Nasim-i-Agra	Agra	Ditto	Ditto	Jamná Dás	23rd	25th	325
54	Nasim-i-Hind	Fatehpur	Ditto	Ditto	Kunj Bihari Lal	30th	31st	92



55	Nér-Afshán	... Lucknow,	Ditto	...	Ditto	...	Rev. E. M. Wherry.	25th	...	27th	...	750	"
56	Nér-i-Badshá	... Badshá	Ditto	...	Ditto	...	Amjad Husain	"	...	28th	...	250	"
57	Nér-i-Anwar	... Cawnpore,	Ditto	...	Ditto	...	Muhammad Yáqúb,	27th	...	27th	...	349	"
58	Nyáya-Sudhá	... Hardá	Marathi-English.	...	Ditto	...	Basudeo Bháskar...	24th	...	25th	...	400	"
59	Oudh Akhbár	... Lucknow,	Urdú	...	Ditto	...	Sheo Prasád	25th to 31st	...	25th to 31st	...	610 copies (including 90 copies taken by Govt.)	"
60	Oudh Punch	... Ditto	Ditto	...	Weekly	...	Sajjád Husain	23rd	...	29th	...	450 copies.	"
61	Panjáb Akhbár	... Lahore	Ditto	...	Bi-weekly	...	Muhammad Azim	24th & 27th	...	27th & 31st respectively,	...	250	"
62	Panjáb Punch	... Ditto	Ditto	...	Weekly	...	Firozu-l-Dín	17th & 24th	...	31st	...	150	"
63	Patná Akhbár	... Patná	Ditto	...	Ditto	...	Kikhi Kesh	22nd	...	25th	...	300	"
64	Prayág Samachar	... Allahábád,	Hindi	...	Ditto	...	Dewaki Nandan	28th	...	29th	...	700	"
65	Public Opinion	... Benáres	Urdú-English.	...	Ditto	...	Pandit Vishnu Datt,	23rd	...	27th	...	...	"
66	Qaisari Akhbár	... Jullundur,	Urdú	...	Ditto	...	Mirzá Mavahhid	27th	...	28th	...	108	"
67	Rafá-i-Am	... Siálkot	Ditto	...	Ditto	...	Diwán Chand	24th	...	27th	...	600	"
68	Rahbar-i-Hind	... Lahore	Ditto	...	Bi-weekly	...	Nádir Ali Sháh	25th & 29th	...	26th & 30th respectively,	...	450	"
69	Rájpútáná Gazette	... Ajmere	Hindi-Urdú,	...	Weekly	...	Muhammad Abdu-l-Haq.	22nd	...	25th	...	263	"
70	Reformer	... Lahore	Urdú	...	Ditto	...	Nathú Rám	24th	...	27th	...	700	"
71	Rahit Akhbár	... Delhi	Ditto	...	Bi-monthly,	...	Mahá Naráin	"	...	"	...	184	"
72	Sabha Kapáthala	... Kapáthala	Ditto	...	Weekly	...	Sharfu-l-dín	27th	...	29th	...	120	"
73	Sadique-i-Akbár	... B h á w a l - pur.	Ditto	...	Ditto	...	Dwárká Néth	25th	...	28th	...	320	"
74	Seijan Káris Sudhákar.	... Udaipur	Hindi	...	Ditto	...	Banshi Dhar	22nd	...	"	...	200	"
75	Shula-i-Tár	... Cawnpore,	Urdú	...	Ditto	...	Muhammad Ibrá-him.	23rd	...	25th	...	175	"
76	Sultán-i-surfá	... Lucknow,	Ditto	...	Ditto	...	Muhammad Isháq Hasan Khán.	24th	...	26th	...	...	"



*List of papers examined—(concluded).*

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
77	Tahsh	Morádábád	Urdú	Weekly	Ráhat Ali Khán	Oct. 27th	Oct. 31st	90 copies.
78	Victoria Paper	Sikot	Ditto	Daily	Gyán Chend	" 28nd to 27th	" 25th to 31st	"
79	Wahyá-í-Kán	Gházípur.	Ditto	Weekly	Sirájul-áin Ahmád,	" 28nd	" 27th	"

ALLAHABAD: The 16th November, 1883. PRIYA DAS, Govt. Reporter on the Vernacular Press of Upper India.





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